

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND,

VIRTUE OUR GOOD, AND HAPPINESS OUR END,

HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

Gardiner, Maine, Friday, February 21, 1834.

New Series, Vol. VIII.—No. 8.

PRINTED EVERY FRIDAY MORNING BY  
JOSEPH D. LORD & CO.  
PROPRIETORS.

WILLIAM A. DREW, Editor.

TERMS.—Two dollars per annum, if paid in six months or two dollars and fifty cents if payment be delayed until after six months, and after the expiration of a year, interest will be charged.

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From the N.Y. Chris. Messenger & Philad. Universalist.

## A LETTER

To Ezra Stiles Ely, Stephen H. Tyng, Wm. T. Brantley and Albert Barnes, Clergymen of the City of Philadelphia.

Brethren—Of all subjects ever presented for the consideration of man, that which relates to our final destiny is unquestionably the most important. The concerns of time are not worthy to be compared with the affairs of eternity. A few more years, and the present generation will be numbered with those that have gone before us to the world of spirits. And no one who accredits the doctrine of life and immortality can be altogether insensible to the importance of the question, What shall be the future condition of man?

You believe that a part or portion of the human race will be doomed to future endless punishment. You believe that this doctrine is revealed in the Bible, and that the Scriptures not only authorize but command you to proclaim it as the truth of heaven.

On the other hand, we expressly deny that said doctrine is true. We expressly deny that it is taught in the Bible, and hereby declare our solemn conviction, that you cannot prove the endless punishment of any part or portion of mankind. And we further certify you, that we feel ourselves obliged to believe whatever doctrine can be fairly and clearly established by Scripture testimony.

With these views, and prompted solely by a desire to extend the knowledge and influence of Divine truth, we are induced respectfully to invite your attention to the following proposals:

Will you (or either of you) deliver a series of Lectures in our churches respectively, during the winter, in proof of the doctrine of future endless misery? Not more than two of said Lectures to be delivered each week—that is, one in each of the churches, on any day or evening except Sunday. On our part, we will engage to invite our congregations respectively to attend said Lectures, and to attend ourselves. On your part, we shall expect you to give notice after each Lecture, that it will be reviewed by the Pastor of the Church in which it was delivered, on an evening which shall then be named; and we shall also expect you to invite your congregations respectively to attend.

Should the foregoing proposals not receive your approbation, we respectfully offer the following:

Will you (or either of you) allow us (or either of us) to deliver a series of Lectures in your churches respectively, during this winter, in proof of the doctrine of the final salvation of all men? The spirit of the preceding conditions to be preserved.

It should be inquired why we have specially directed this letter and these proposals to you, this is our answer: We believe you are better qualified to sustain the doctrine of endless punishment, than are any other clergymen of Philadelphia; and we are desirous that ourselves and our congregations should hear the strongest arguments that can be advanced on that side of the question.

With sentiments of affectionate regard,—We are respectively yours, &c.

ABEL C. THOMAS,

Pastor of the 1st Universalist Church.

S. W. FULLER,

Pastor of the 2d Universalist Church.

Philadelphia Dec. 21, 1833.

P. S. Any reply to the foregoing, with which you may be pleased to favor us, may be directed to A. C. Thomas, 132 Chesnut-st.

On the day after its date, the Editor of the Philadelphia received the following, NOTE.

To Ezra Stiles Ely, Stephen H. Tyng, W. T. Brantley, and Albert Barnes:

Brethren—The importance of the subject of the previous letter, (addressed to you through the "Messenger and Universalist") in connection with our earnest desire to learn something definite in relation to our proposals, will, we trust, be considered a sufficient apology, if any be needed, for the present communication. Our object is, simply, to be definitely certified of your determination in reference to the proposals adverted to.—May we not then, expect a line from you touching the matter?

With sentiments of affectionate regard,—We are respectfully yours, &c.

ABEL C. THOMAS,

S. W. FULLER,

Philadelphia, Jan. 22.

Philadelphia, Jan. 23d, 1834.

To Mr. Abel C. Thomas,

Dear Sir,—The letter addressed to myself and three of my brethren in the ministry, in the Messenger and Universalist, on the 14th of December last never met my eye until some time near the 6th of January; when the paper containing it was sent me through the post office. I have not conferred with the other gentlemen, whom you have addressed; and leave them to answer in any way which they may think proper.

With yourself I have some slight acquaintance; and permit me to say, that I entertain for you sentiments of respect. I do not withhold from you the title of Reverend, for any other reason than this, that I use it to denote one whom I regard as a minister of Christ; and I cannot acknowledge any one who denies the future punishment of the wicked as sustaining that official character. I am glad that you have addressed me without any other title than that of Brother, and I very cordially salute you in return as a brother

in the human family. Let the withholding of titles be no offence between us. Let us waive all dispute with each other about character, office, and every thing personal.

I decline making the pulpit or any place of worship the theatre of a public disputation; because I think few persons would be likely to become convinced of the truth by hearing alternately two opponent preachers. We might make partisans, but I should think few converts to righteousness.

I propose to you to publish in The Philadelphia and any Universalist newspaper which you may select, a discussion between you and myself on the doctrine of universal salvation; on condition that you will first distinctly inform me which of the many prevalent systems of universal salvation you judge to be true. It is to be understood, however, that each editor of the papers concerned may cease from publishing the controversy whenever he may think it no longer profitable to his subscribers. Of course, you and I shall cease from the controversy when we choose. If either of us shall wish to proceed, when the other declines to answer, he will undoubtedly have the right to publish any thing he may write in any pages to which he can gain access.

My design is not useless disputation, nor have I any desire to excite unpleasant feelings. If I could, I should be glad to convince you of the truth of what I believe to be the gospel: for I fear that you may perish from the presence of the Lord forever. I should be delighted could I be the means of effecting such a revolution in your sentiments as would prepare you to become an orthodox preacher of the gospel. On the other hand, you feel confident that I shall reach heaven; because all men, agreeably to your theory, will be saved.

I have only to add on the present occasion, that no one of our several pieces, if we wish them to be read, ought to exceed two columns in the Philadelphia. Yours respectfully,

E. S. ELY.

## UNIVERSALISM DISCUSSED.

TO MR. E. S. ELY.

Philadelphia, Jan. 27, 1834.

DEAR SIR,—I feel not a little satisfaction in being enabled to testify to the frankness and courteous dictation of your letter of the 23d inst. I have so repeatedly had cause to complain of the uncandid and ungenerous treatment received from opposing brethren, that the Christian spirit evinced by you is doubly gratifying to my feelings. I freely acknowledge that it is no more than I expected, and no less than I had reason to expect from a gentleman of your character and standing in society. And I sincerely hope that the time may not be far distant, when corresponding good feeling will be uniformly manifested by all the opponent sects in Christendom; and when an honest difference of opinion will prevent no one from "endeavoring to keep the unity of the spirit in the bonds of peace."

I cordially unite with you in saying, "Let the withholding of titles be of no offence between us. Let us waive all disputes with each other about character, office, and every thing personal." And while on this point, allow me to observe, that, in my opinion, the title "Reverend" belongs exclusively to the Supreme Being—that I do not prefix it to the names of my Universalist brethren—and that I never apply it to man, except in cases where the non-application of the title might be considered a mark of disrespect.

I am sorry you decline accepting either of the proposals contained in the letter of Dec. 14. I am sorry, because I am confident that a public disputation, in the manner proposed, would excite little partizan feeling, were you one of the opponent preachers and myself the other. And more attention would thus be directed to the disputed question, than we can reasonably expect to excite by a written controversy.

You propose a written "discussion between you and myself on the doctrine of universal salvation." It appears to me that your proposal should have allowed a choice of questions—because the joint proposal of S. W. Fuller and myself left it entirely optional with you, whether you would deliver a series of Lectures in our churches in proof of endless punishment, or allow us to deliver a series in your church in proof of the final salvation of all men. Should not your proposal have been so stated as to allow correspondent option on my part?

Moreover, you say "I should be glad to convince you of the truth of what I believe to be the gospel." "I should be delighted could I be the means of effecting such a revolution in your sentiments, as would prepare you to become an orthodox preacher of the Gospel." In view of this statement, the proper question would be, "Is the doctrine of endless punishment taught in the Bible?"

If this question should not meet your approbation, I propose annexing thereto the following: "Or does the Bible teach the final holiness and happiness of all mankind?"—This joint question would, I apprehend, as equally divide the affirmative labor as either of us could desire.

In relation to "which of the many prevalent systems of universal salvation" I judge to be true, I need only to observe, that I believe the Bible furnishes no evidence of a punishment beyond the present life. I doubt not you will inform me, with equal frankness, whether you predicate endless punishment on the sins of this life, or on endless sinning.

On your part, you have proposed The Philadelphia as a medium of communication. On my part, I propose the Messenger and Universalist. You are editor of the former, and I am one of the editors of the latter. It is of course understood that both sides of the controversy shall appear in both papers. I perfectly agree with you "that none of our pieces, if we wish them to be read, ought to exceed two columns in the Philadelphia." And as to the length to which the controversy may be protracted, which the controversy may be protracted, I shall have no objection to any equitable arrangement.

In concluding this letter, I shall adopt your own language. "My design is not useless disputation, nor have I any desire to excite unpleasant feelings." I have no worldly interest to subvert by advocating the doctrine of Universalism. I solemnly believe it to be the truth of God, and I feel myself bound to bring into exercise my every energy in its proclamation and defence. And I am strengthened and encouraged in the labor of love, by an unwavering confidence, that even my opposing brethren shall not "perish from the presence of the Lord forever." In them, I behold the ransomed of the Lord. In them, I recognise the children of our common Father. And I rejoice in believing, the whole race of mankind shall eventually bow to the life-giving sceptre of the Prince of Peace.

Yours respectfully,

ABEL C. THOMAS.

P. S. Please let me hear from you as soon as convenient.

TO MR. ABEL C. THOMAS.

Philadelphia, Jan. 31st, 1834.

DEAR SIR,—I desired to know, distinctly, what scheme of universal salvation you believe to be true, that our controversy might be brought within reasonable limits. The Universalists who are called Restorationists, have proved, I think, unanswerably from the Bible, that there shall be punishment experienced by sinful men in a state of existence after the present. They have also attempted to show, without success, in my judgment, that after future punishment has been experienced for some finite, but indefinite, time, there will be, in the lapse of everlasting ages, a restoration of all human beings to happiness.

From your last letter I learn that you are not of their number. You have furnished me with two propositions which you are willing to support.

First, you assert, in your letter of Dec. 9th, 1833, that you feel yourself obligated to BELIEVE WHATEVER DOCTRINE CAN BE FAIRLY AND CLEARLY ESTABLISHED BY SCRIPTURE TESTIMONY. This I adopt as one of the settled principles on which our discussion is to rest.

Secondly, you assert, in your letter of Jan. 27th, that you "BELIEVE THE BIBLE FURNISHES NO EVIDENCE OF A PUNISHMENT BEYOND THE PRESENT LIFE."

This doctrine is held by some, in connection with an opinion that this is man's only state of existence, and according to their theory, there is no future state for mankind, either of happiness or misery; because man at death ceases to exist.

Others hold, that all men who arrive at the moment of death without having repented, will thereafter be annihilated; and so on the principle of the destructionists, will escape all future punishment.

Others teach, that in the moment of entering the future spiritual state of existence, every man not before converted to God will become a renewed person, a child of God, a lover of holiness, and so will escape all future punishment.

Others again teach, that the present is the only state of retribution for man; that the judgment is already past; that strict, full, and final justice is done to all men in this life; and that the life to come is a state of happiness resulting from the mere, unmingled mercy of God, irrespective of the claims of justice, which have all been satisfied in relation to each individual before his death, by the punishment of his sins in his own person.

Others, finally, teach, that when men come to die, whatever may have been their sins, and whether they have repented of them or not in this world, Christ, by his mediatorial work and full satisfaction for all the sins of all men, secured to them an immediate introduction to heaven. This is what they call universal salvation by free grace.

I should like to know upon which of these grounds you judge, that there is no punishment beyond the present life; or if you have some other scheme of universal salvation from all future punishment, which has not been named, that you would frankly disclose it. If you choose, however, you will undoubtedly have the right to resort to any one or all of these theories, which I deem refuges of lies.

That you may not take the trouble to argue against doctrines which I disclaim, I shall freely state my CREED on such subjects as I suppose may be involved in our present discussion.

I believe, then, that the one, only, living and true God, the Maker of man, exists, a wise, just, kind, and good moral governor of all rational beings—that his creature man is the intelligent, sensitive, free, accountable, efficient author of all his moral actions—that every accountable, free, moral agent, of the human family has freely, and without any compulsion, necessity, or divine efficiency, exerted in the case, sinned against his Moral Governor, by acting in opposition to God's law—that the present life is a state of trial, preparatory to a future state of endless retribution: that in the present life the providence of God causes much natural good and evil to mingle in every man's lot—that all the pains of this life are indicative of God's displeasure against sin; and that all the favors men receive from Heaven are indications of God's goodness: that in the present life obedience to the moral law is not fully and perfectly rewarded, nor disobedience, universally, and completely punished—that if men repent and become the friends of God while in their present state of trial, all their sins will in the moment of such repentance be pardoned, for the sake of Christ's mediatorial work, so that they never more shall experience any pains which are not fatherly corrections, intended to improve them;—that if men do not repent of their sins in the present life and become children of God by that great moral change which suffer pain in this life, and will suffer in a future state of being, and will suffer forever, unpardoned, and accursed of their Maker—that all the sufferings of any one unpardoned sinner, after the present life, will be exactly proportioned to the amount of his crimes in this life; and will correspond to the measure of his continued sinning in the life to come: that no

lost sinner in the future life will ever there repent and be pardoned—that all pain is an attribute of feeling, and that all the punishments of the damned will consist forever in the feelings of their own minds—that sinful feelings are in their own nature, or their speedy mental results painful—that all the sufferings of the lost are deserved and suitable vindications of God's essential justice and moral government;—and that no sinner will ever be damned of God one moment longer than he continues an obstinate rebel against the justice, mercy and goodness of God, manifested through Jesus Christ.

It may be important to add, that I believe mind to be a distinct substance from matter; that spirit is mind conceived of as capable of subsisting and acting independently of bodily organization; that the souls of men are active, sensitive, intelligent and efficient agents, in a state of spiritual existence, called the intermediate state, between death and the resurrection of the body; that a particular personal judgment passes on each spirit of a man so soon as it permanently leaves the body; and that there shall be, in the end of the world, a resurrection of every human body, not before raised from the dead; in order that each spirit may inhabit forever its own former body, resuscitated, and adapted to its endless state.

If you will deal with equal candor, give me your creed, and let our readers know how far we agree in sentiment, it may prevent much useless argumentation.

Should I meet you on the ground of reason and analogy, I should say, God is as good now as he will be at any future time; and yet his wisdom, power and goodness have not prevented all sin and suffering now; and therefore there is no reason to conclude these same attributes will preclude rebellion and misery at any time hereafter.

I might add, that man's wisdom and goodness do not prevent him from being wicked and miserable now, and there is no reason to infer that they will in future; for all experience shows that wicked men and seducers were worse and worse.

We come, however, to the Bible, and I am glad our inquiry is to be, *What saith the Scripture?*

The Bible throughout presents to my mind a contrast between the present character, and the future prospects of the righteous and the wicked. It sets in opposition salvation and damnation, heaven and hell. We read, "The Lord preserveth all them that love him: but all the wicked will he destroy."—Ps. 145. 20. "The way of the wicked he turneth upside down." Ps. 146. 9. "The ungodly," we are told in the first Psalm, "are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment:—the way of the ungodly shall perish." In the second Psalm, kings and judges are exhorted to "kiss the Son, lest he be angry; and they perish from the way, when his wrath is kindled but a little." "The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God." Ps. 9. 16, 17. "The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. 11. 5, 6. "The Lord shall swallow them up in his wrath, and the fire shall devour them." Ps. 21. 9. Now to destroy the wicked, to turn their way upside down, to drive them away like chaff, not to let them stand in the judgment, to turn them into hell, and to have snares, fire, brimstone, and tempest for their portion, must mean any thing rather than universal salvation. I remain, yours respectfully,

E. S. ELY.

[From the Southern Pioneer.]

## THE ARMOR OF GOD.

It was customary in the olden time for men to rally forth from their homes, clad in steel and armed at all points for the professed purpose of holding combat with the unjust, the wicked, and those who refused to acknowledge the supremacy of their "lady love." Without advocating the necessity of a similar proceeding in these days, we will venture to suggest that it would be well if all who mingle in the stern contest of human life, especially the young, would consider themselves knights in mind if not in body, and hold themselves prepared accordingly.

Why may not the world be compared to a great tournament? Look upon the broad arena of existence; there you may see pride titling against pride; prejudice against prejudice; power against power and dominion against dominion, and all the passions and faculties of men enlisted in the strife for happiness under the varied forms of power, honor, wealth, or fame. There are the lists; bounded by the gate of entrance which is life, and the way of exit, which is death; there are the combatants, all busily struggling in the midst, for a bubble which if gained breaks in the grasp; watching for an opportunity to signalize a name which time will soon obliterate, and burning for the applause of a multitude which the next moment may give scorn and contempt and forgetfulness instead. I might enlarge indefinitely on the points of that similarity which I have just sketched, and give a general view of men in their imaginary capacity of "knights," but this is not my design; I wish to bring the subject down to individual cases in which, I believe, the same resemblance may be traced.

The young man who is preparing to be a soldier, and to go forth into the world depending on his own resources, is virtually girding himself to a hard contest, and making ready for close combat with the tools and trials and sufferings of life.

He has to battle with a thousand temptations, which, like the mysterious opponents of the knights in tales of errantry, will assume innumerable and seducing shapes, and assail him in every possible form; calling from bowers of enchantment and inviting to deeds of peril and useless exposure; and without armor of proof and the most vigilant care he may be taken at unawares and feel the dagger or the lance-point in his very

vitals, or suffer that change (akin to the "spell" of the olden time) which may chill the currents of life and deaden those delicate powers which are the soul of truth and virtue. How interesting is it to contemplate a young, fearless, noble minded man, about to begin his course on the field of life, proud and confident of strength and ability, and in the singleness and hope of his heart rejoicing, "as a strong man to run a race!"

No one but he who hath already mingled in the busy strife and played his part among the multitude of men can tell how many trials and sorrows, how many vexations and obstacles will unite to bear down, weaken and crush his proud spirit. How important, then, that the young be prepared to meet and overcome those temptations and trials from which life is inseparable!

In the combat of man with man there is need of strong armor and keen weapons; but in that contest which the young have to maintain in entering the tumultuous world, these can be of no avail. Arm them in triple panoply of steel; give them giant's nerves and sinews and strength, and yet with these alone the spirit that walketh in the earth will cast them down as babes and humble them in the dust. To contend successfully with the sins and pleasures and vanities of society, man needs a moral armor; something which may fortify the avenues of the heart, shield the mind from corruption, and keep at a distance those unhallowed passions, which, if admitted, gnaw at the heart's core like serpents, and suck up the very issues of life. Truly it is said, "He is but naked, though locked up in steel, whose conscience with injustice is corrupted." Compared with the holy and virtuous, he is like a naked man amid mailed thousands, and whichever way he turns, he still feels the arrows of shame and remorse stinging to the heart; while the children of truth fight boldly "the good fight," keeping themselves unspotted from the world "and secure in the midst of the poisoned darts that wickedness, or envy, or malice hurl against them. The poet says, "What stronger breastplate than a heart untainted?" And what need is there of a stronger? Let a young man but have a "pure heart," and he possesses one of the enchanted weapons, against which the might of man and the ill of earth cannot prevail. He realizes, in a certain sense, the classic fable of Midas, for he looks on all things with which he comes in contact in a spirit of purity, and they are to him as refined gold. There is to him an inestimable value in all parts of the creation of God; and, above all, he turns to his fellow man with a heart full of love, and feels that he also was made for good.

But a single piece of armor will by no means enable us to carry on the contest triumphantly. We must "put on the whole armor of God," and then shall we be fitted to go forth to the battle, trusting in the Lord of hosts for assistance and victory. What the garb requisite is, has been so well described by an apostle, that I shall quote his words, and leave them, with the subject, to the consideration of the reader: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the Spirit, which is the word of God."

The Painter threw down his Pencil.—One of the most celebrated Italian artists was employed in painting the Last Supper of our Lord. One by one, he studied the characters of the apostles, and then settled in his own mind, and then painted on canvas, a form and countenance, in which any beholder might see the character expressed. He then applied himself to the character of our Savior. He studied the attributes of his mind and heart. He sought in all the stores of his own inventive fancy, for a combination of features and complexion, which should express these attributes—the conscious power, the wisdom, the holiness, the love, the mercy, the meekness, the patience, the whole character of the Divine Redeemer. He sought long—intensely—but in vain. Every countenance he could imagine fell evidently far below; and at last he threw down his pencil in despair, exclaiming that the face of Christ was not to be painted! He did not doubt his own ability to fix distinctly on that canvas, any imaginable face; but he had learnt that no countenance can express the attributes of the Deity, and that whoever should gather his idea of the character of Christ from any visible representation of him, must of necessity be misled.—Whether he made that application of his discovery or not, he had discovered the truth which is the ground of the commandment forbidding us to worship any image or any likeness of any created thing.

Half an Hour Behind Hand. There are some people in this world always just half an hour behind. If they are to go on a journey, they are half an hour behind hand—and the steam-boat is gone, and they are left. If they are to meet an appointment, they are always half an hour too late.—Their dinners are always just half an hour after the time. They are up and dressed just half an hour after every body. They take medicine just half an hour too late, and are seriously ill in consequence. If the small pox is raging, they vaccinate their children just half an hour too late. If a necessary and promised task is to be undertaken, they commence it just half an hour too late. If they have sworn that such and such a thing shall be ready for the caller, and avowed so over and over again, it is never done till it is half an hour too late. A carriage is not sent to be mended—"If the owner has broken his limb, because he was half an hour too late. In short, this class of unhappy people are struggling all their lives, to overtake this half an hour, which has got ahead of them, but they struggle in vain. The half hour is never overtaken. They are always too late—always half an hour behind hand—and they go to their graves prematurely by just the half hour which they have been in pursuit of from the days of their birth.



## CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FEB. 21, 1834.

## REV. B. TAPPAN'S THIRD LECTURE.

Hitherto, in our notices of these Lectures, we have labored under the disadvantage of relying chiefly on memory—as a hearer—for their contents. But this week that disadvantage is enhanced by the circumstance, that, being out of town, we were not able to be present at the delivery of the Lecture on Sunday evening last. Several of our friends, however, attended, to whom we acknowledge ourselves indebted for what information we have obtained upon the subject.

The third Lecture was, according to previous announcement, to be devoted to the direct Scriptural proofs of the doctrine of future punishment. Accordingly the preacher, without selecting any particular text as affording either a subject or a motto for his discourse, proceeded to exhibit the passages which, in his estimation, clearly and unequivocally taught that doctrine. The first text produced to the point we believe was Job xix. 26—"And though after my skin, worms destroy this body, yet in my flesh shall I see God,"—a passage very much to the point, undoubtedly! What, in the name of good sense, has Mr. T's text to do with this doctrine? Just nothing at all. Job, when in trouble, did indeed console himself that he should see God *yet in his flesh*; that he should yet see his power and goodness manifested in his deliverance and recovery from disease and trouble; but what this had to do in teaching the doctrine of eternal misery is more than we can discern. This we take it, "is direct proof," number one.

Well, admit it is such. At what time then was the world first informed of the truth of that doctrine? A little earlier, indeed, than Mr. T's second Lecture would date it, for then he concluded it was not revealed before the Gospel,—but now it is in Job's time:—Rosenmuller says his book was written between six and seven years before Christ,—or three thousand and seven or eight hundred years from the creation. So then, the world was ignorant of this doctrine nearly four thousand years—human souls totally depraved, in the mean time going to hell, ignorant of its torments, in frightful numbers! But this difficulty, Mr. T. we understand, solved by a sage conjecture, that this doctrine was early made known to the *heathen* by a revelation now lost! This conjecture was not original with Mr. T. He ought frankly to have given his father, Dr. T. full credit for it. It was advanced by him in one of his volumes of published Sermons whilst he was Professor of Theology in Cambridge, and has been made to appear ridiculous enough in all conscience by writers who have combated his views. A lost revelation! of which there is no evidence that it ever existed! If lost, how are we to know what it contained? Or that the heathen ever learned any thing from it? So then we are to understand, that Mr. T's doctrine was originally revealed to the heathen in a lost revelation. Be it so; when he shall succeed in finding that lost book, or show us from any authentic sources what it contained, we may then be persuaded of the truth of his doctrine. This knowledge of a supposed revelation of which no body ever heard, and of which no traces exist, strikes us as very like another orthodox notion, that God has a *secret* will which many people in the world profess to know all about.

Our informants assure us, that in exhibiting his proofs, the lecturer descended at once into the ranks of the ignorant declaimers against God's universal goodness, quoting, promiscuously all the texts they can gather up without regard to their context—and several which are not in the Bible—relying upon the *prejudices* of those who have been taught orthodoxy from their cradles—to receive the interpretations which he was pleased to put upon them. We feared he would take this course—it was his only safe one. We know indeed, there are passages of Scripture which, from time immemorial, have been quoted, and dressed up as furnishing proof of the irrational and barbarous doctrines of the Calvinistic creed. There are many people who never investigated the subject, that honestly think they do prove those doctrines; and to satisfy such people and those under their influence, all a preacher has to do, is, to ring flippant changes on his string of passages, and then set off with an air of triumph declaring that every man must be a knave or a fool who will not believe his doctrine. Some may be satisfied with such a course—not so the honest and humble inquirer after truth—not so the professed Universalists who have embraced their doctrine in the face of those passages, which they have carefully investigated, and which they are satisfied they understand more correctly than their opponents. They will be convinced by nothing short of a candid argument showing the error of their views of the texts.—Such an argument, we believe, Mr. T. has not deigned to attempt. He can quote Scripture—and so can (we will not say who.)

Among the several passages adduced, we understand the principal reliance was upon the story of the Rich man and Lazarus. We are disappointed and surprised that this was relied on as proof, because Mr. T. himself, in his second Lecture, voluntarily called it a parable; and parables are never to be produced as *proof* of any doctrine. It seems, however, he has altered his opinion within a week; for in his third Lecture, he boldly denied its being a parable. And yet he did not wish to consider it a literal account. Either horn of the dilemma was a disagreeable one, and Mr. T. chose to hang somewhere between. Now all our readers know that it is a parable. There is not a respectable orthodox authority in christendom who does not call it a parable. Even our Translators call it so; and at the head of the chapter in our common bibles, it is styled a parable.

Mr. Ballou's and Mr. Whittemore's interpretation of this parable were briefly presented, and more briefly dispatched, by declaring that no honest man would ever think of such an interpretation. Here the preacher was pleased to sit in judgment on other men's honesty—as if it became Mr. T. to call in question the honesty of such a man as Rev. Hosea Ballou! We wish every orthodox clergyman in Kennebec could as fairly claim a reputation for honesty as that gentleman. We do not understand that he attempted to expose the error of the interpretation alluded to—this, perhaps, would have been none too easy a task—a shorter method of dispatching the subject was nearer at hand, and this was to aver that no honest man would ever think of such an interpretation. Does not Mr. T. know that some, even of his own orthodox friends, have given the same interpretation? Are they, too, dishonest? As an example we present him with the following from Theophylact, who wrote several hundred years ago:

"But this parable can also be explained in the way of allegory; so that we may say that by the rich man is signified the Jewish people. For they were formerly rich, abounding in all divine knowledge, wisdom and instruction, which are more valuable than precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom, and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom; and the fine linen, their priesthood. For the Levites were clothed in sacerdotal vestments of fine linen; and they fed sumptuously and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice; which they also called the continual sacrifice. But Lazarus was the Gentile people; poor in divine grace and wisdom, lying before the gates: for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Thus, in the Acts of the Apostles, we read that it was alleged against Paul that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs or devils, fed, who delight themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the tables of the rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman (Matt. xv. 27.) when she was a heathen, desired to be fed with the crumbs. In short, the Hebrew people were dead unto God, and their bones which could not be moved to do good, were perished.—Lazarus also, I mean the Gentile people, was dead in sin. And the envious Jews who were dead in sins, did actually burn in a flame of jealousy, as saith the apostle, on account of the Gentiles being received into the faith, and because that those who had before been a despised Gentile race, were now in the bosom of Abraham, the father of nations. And justly, indeed, were they thus revived. For it was while Abraham was yet a Gentile, that he believed God, and turned from the worship of idols to the knowledge of God. Therefore, it was proper that they who were partakers of his conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation, and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications to refresh their tongue, that they might confidently say to us that the Law was still efficacious and availing. But it was not; for the Law was only until John. And the Psalmist says, Sacrifice and oblations thou wouldst not, &c."

Theophylact then briefly observes, that we ought to make a moral use of this Parable, and not despise our servants who stand at our gates. *Theophylact in Quatuor Evangelia Enarrationes*, 119, Edit. Basil, 1825.

Dr. Gill says this parable was designed to teach the ecclesiastical death of the Jewish people which lay in the destruction of the city of Jerusalem and of the temple, &c. Lightfoot, Whitby, Hammond, Easley and Wakefield are also against Mr. Tappan.

Qu? Are they all dishonest men? We have no disposition to "protract" this article. We wish not to misrepresent Mr. T. We prefer to give him the full benefit of all his real arguments. But he has begun his attacks on the Bible doctrine of salvation as we religiously embrace it, and he must not expect there will not be *two sides* to the question. His string of texts, promiscuously quoted, relying upon the prejudices of the uninformed to accredit his explanations of them, will never satisfy us of our error. There is, indeed, something sickening in witnessing arguments which have been hundreds of times repeated, brought up again "in battle array," with an air of triumph, as if we never heard of them before and as if they were never answered.

## REV. RUFUS BABCOCK.

This gentleman is the new Baptist President of Waterville College. We have heard him described by our friends as a clergyman better cultivated and more liberal than his clerical brethren in general. We trust that he is so. In such a case his connexion with Waterville College, we think, must prove an advantage to it. That institution is located in the midst of a liberal minded community; and in a State where orthodoxy cannot expect much public favor. Thus circumstanced, it is very important to the welfare of the College, that its President and other officers who control it, should be men of enlarged and liberal minds. Sectarianism in that institution is the veriest millstone that could be attached to it.

Having, as before intimated, heard favorable descriptions of Mr. B's elevated and liberal bearing, we took up the Waterville Journal a few days since, with more than ordinary interest to read a Sermon communicated by that gentleman for publication in its columns. It was a discourse delivered on the 12th inst. at the ordination of Mr. S. F. Smith as Pastor of the Baptist church in Waterville. We have no design to be captious. We are disposed to treat Mr. B. with all due respect and fairness. Our expectations were, it is true, somewhat highly raised. We looked for a learned and a liberal discourse. We shall not say we were greatly disappointed. The Sermon, on the score of ability, is respectable—certainly nothing beyond this. His subject was—The necessity of plain preaching; from the text in 1 Cor. xiv.—"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

His first object—and that with which we shall content ourselves at present,—was, to show the *nature* of plain preaching. This consists first in perspicuity—perfect intelligibility, in opposition to that which is intricate and obscure. We agree with the preacher in this definition. Too much of the preaching in our times is too intricate and obscure. Indeed, obscurity is a necessary error with those whose *doctrines* are so intricate and unintelligible that none can explain them.—Had Mr. B. hinted at the necessity of *plain doctrines* as well as a plain and intelligible method of teaching them, we think he would have done a more perfect justice to his subject—though, perhaps, he might thereby have given cause of offence to some present.

In the second place, the preacher maintained, that preaching should be *pertinent* as well as intelligible. We agree, too, with him here. Every preacher should labor so to address his congregation as to make every hearer feel that he is the very person spoken to. That preaching which makes the hearer say, in his own mind, "the preacher is addressing the *rest* of the congregation"—not himself—will seldom produce personal impressions.

Thirdly, plain preaching requires "the principle of obvious and scriptural discrimination." We think we see here a "key" warily introduced for the benefit of those distinctions which our orthodox brethren set up in society. We mean, of course, those distinctions which go to claim all piety and hope of heaven for the orthodox, and to exclude all others as impious and heirs of endless misery. Such distinctions we think are not warranted by the Gospel, nor do we believe the influence of them is desirable or salutary in society. The doctrine of "we saints and you sinners"—a doctrine congenial to a pharisaic spirit—has been productive of much spiritual pride and mischief among men. But this doctrine Mr. B. seems to think the "crowning excellence" of plain preaching! And having introduced it, he employs it, in the following adroit and somewhat covert manner, for the evident purpose of a *slant at Universalists*:

"He who goes forward from Sabbath to Sabbath and from year to year, applying, without reference to the specific character, the consolations of the Gospel, may be a very popular and much admired orator. But if his hearers be not constantly directed and even impelled to institute a scrutinizing inquiry into their character in the sight of God, it must necessarily be expected that many of them will be saying to themselves—peace, when there is no peace; yes when instead of safety they are on the very verge of sudden destruction. The language and the sentiments of Scripture ill accord with this generalizing system, which would reduce all of every class and character to one common mass, and would indicate for them a common destiny."

This, we suppose, was intended as a side-way thrust at Universalism—as distinct, probably, as the preacher deemed it prudent to make. According to him, neither the promises nor the consolations of the Gospel are to be offered without regard to "specific character," and by specific character we understand him to mean the attainments which are peculiar to those whom he considers pious. To these alone, must the promises or the consolations of the Gospel be offered. Now we always thought that the Gospel in all its promises and consolations was adapted to the wants of those that are sick—not such as are whole and need not a physician; and that these are calculated, above all other means, to beget that confidence

and trust in God which lie at the very fountain of all spiritual worship and practical obedience. The promises of the Gospel are not made according to the restricted rule which the preacher laid down; but are offered to all men. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying—In thee shall all nations be blessed."

Mr. B. appears to deprecate the idea of a "common mass" or a "common destiny."—Now we do not doubt there are moral distinctions among men, but it does seem to us that, as it relates to *salvation*, all are in a "common" condition, all are guilty before God—all are helpless—all alike need a Savior. God seeing all men thus gone out of the way, having together become filthy, there being none that did good, was pleased to send forth his Son as the "Savior of all men," "the Savior of the world." He died for all—died to save all. And his sacrifice shall prove effectual. He shall finish the work his Father gave him to do. He shall see of the travail of his soul and be satisfied. He will reconcile all things unto God—and thus give men a "common destiny"—an idea quite repugnant, it would seem, to the new and liberal President of Waterville College.

We feel not the spirit of opposition to Mr. Babcock. Doubtless he is in the main an honorable minded man. We wish well to the College, and therefore trust he will not prove a bigot.

Since the foregoing was written a gentleman who was present at the ordination has placed a communication in our hands describing the exercises of the occasion and animadverting on certain inconsistencies both in the preacher and those who assisted him in the services. As we do not wish to appropriate too much room to this subject, we feel constrained to withhold his article.

**NEW SOCIETY.** We learn from the Utica Magazine that a Universalist Society was organized in Carroll, N. Y. on the 30th December last, by the name of "The First Christian Society of Universalists" in that town. The number of male members at its organization was twenty eight. A Constitution was adopted and the usual officers for the year were appointed.

**DEDICATION.** An elegant stone Church in Plesis, N. Y. owned jointly by Presbyterians, Universalists and open communion Baptists, was dedicated on the 22d ult.—The Sermon was preached by Br. F. Langworthy from Ps. lxxiv. 1.

**NEW MEETING-HOUSE.** Measures have been taken for the building of a Universalist Church in South Shaftsbury, Vt. One venerable brother, Joshua Monroe, Esq. has subscribed fifteen hundred dollars towards its erection. Such liberality deserves honorable mention.

**DEDICATION.** A Universalist Church was dedicated in Lansingburg, N. Y. on the 23d ult. Br. L. C. Marvin read selections from the Scriptures; Br. T. J. Whitecomb, offered the Dedicator Prayer; Br. C. F. LeFevre preached the Sermon from Ps. C. 4, 5 and the Concluding Prayer was made by Br. I. D. Williamson.

Mr. Josiah D. Wheeler of Acton, Mass. has publicly excommunicated the "Evangelical [orthodox] Church" in that town; whether for heresy or gross immoral conduct, the Bull saith not.

## CHRISTIAN PREACHER—NOTICE!

There are many subscribers to the "Christian Preacher," who are yet in arrears some for one year, others for two years, and a few for three! They all know what is due—for we have sent them our bills and made our wants and expectations known to them repeatedly. The Editor cannot afford to lose the price of a single subscription—and he is determined to lose none that the law can obtain for him. Unless paid very soon, he will—without fail—send the bills to some neighboring lawyer and order them collected forthwith. They are small sums to sue, to be sure; but the Editor depends on the aggregate for aid in paying his debts; and small as they are, they *must* be had. A word to the *wise* is sufficient; those to whom this word is *not* sufficient, will have a more palpable hint. Agents will please communicate the contents of the foregoing to delinquent subscribers.

[For the Christian Intelligencer.]

## TRUTH.—No. 3.

"And all the people shouted, and said, Great is Truth, and mighty above all things." Apocrypha.

Our remarks will now be confined, to answering the question, "What is truth?" On the correct reply to this depends the fate of every system of religion that has ever existed or may hereafter be advocated. We may find the truth very different from what we expected; but this ought not to prevent our receiving it. There can be only one true system in the world, and only one will finally prevail. How then shall we determine? Plainly, by the word of God. In the following part of Micah's prophecy we find the following declaration: "Who is a God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger

forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." If we turn now to the histories of these two patriarchs, we shall at once learn the truth. "And the angel of the Lord called unto Abraham the second time, and said, by myself have I sworn, saith the Lord, that in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed." Gen. xxii. 15—18. When Jacob went out from Beer-sheba towards Haran, the same great and glorious promise was made. Being wearied with his journey he lay down to sleep, taking stones for his pillow. That night he beheld in a vision a ladder whose top reached unto heaven, and the angels of God were ascending and descending on it, bringing messages of grace to mankind. Then was it said, "in thee and in thy seed shall all the families of the earth be blessed." (Gen. xxviii. 10—14.) Here then is the purpose of Jehovah. He has designed to bless a world. Jesus said, To this end was I born, and for this cause came I into the world that I should bear witness unto the truth: Every partial doctrine is false, and is from beneath. God, being impartial, cannot be the author of a system of religion that is different from his own nature.

The truth here spoken of is to be performed by Jehovah, and is therefore certain of being accomplished. His word is truth. He has almighty power and unerring wisdom to carry all his plans into execution.—"He doeth his will in the armies of heaven, and among the inhabitants of the earth and none can stay his hand or say unto him, What dost thou?" If it rested with man, there would be no certainty that the human family would ever be blessed.

Man may disbelieve his God, and treat his message with scorn, but truth cannot be overcome. "What if some do not believe? Shall their unbelief make the faith [faithfulness] of God of none effect? God forbid! yea, let God be true, but every man a liar." "If we believe not, yet he abideth faithful; he cannot deny himself."

God, Jesus Christ, the angels, and every good man is in favor of the final emancipation of the world from all evil and its consequences. The happy day must then arrive when everlasting joy shall fill every part of God's universe.

"Thus heavenward all things tend. For all were one Perfect, and all must be at length restored. So God has greatly purposed." C. S.

[For the Christian Intelligencer.]

## HISTORIC SERMONS.—NO. VII.

NOAH.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which by faith." Heb. xi. 7.

As Adam stood at the head of mankind in the beginning, so Noah stood at the head of mankind after the flood. All of Adam's descendants were destroyed by the flood of waters, except eight persons, who were saved in the ark, which Noah built. As we have account of Adam's sinning but once, which involved him in shame and fear, condemnation and moral death, and by his disobedience many were made sinners, so we have an account of Noah's sinning but once, which involved him in shame, and his sin Ham and his descendants under a curse.—Adam sinned when he knew better, and by his example made all mankind sinners; Noah sinned, ignorantly, in partaking once of the intoxicating wine, after his great salvation, and made by his example, a multitude of drunkards. Adam, probably, believed the promise concerning the woman's seed, and received the coats of skin, which the Lord made, as a sign of his faith. Noah believed God, and prepared an ark "to the saving of his house, and became heir of the righteousness which is by faith." God made a garden well furnished with fruits for Adam; but Noah planted a vineyard with his own hands.

Noah was a just man, while mankind generally were unjust. He was a preacher of righteousness, while his fellow men were workers of wickedness. He found grace with God, while the wrath of God was poured out upon the workers of iniquity. The whole earth was filled with violence, for all flesh had corrupted their ways before God. Noah walked with God, while every imagination and thought of the heart of men was evil, and only evil continually. Hence God would destroy all flesh which he had made.

When Noah was five hundred years old he begat three sons. When he was six hundred years old, he entered the ark, which he had built, according to God's command, with his wife, and his three sons and their wives. It appears that God had warned Noah one hundred years before, that he would bring a flood to destroy all flesh. So that Noah had sufficient time to collect materials, and build the ark. And by pitching it without and within, it was preserved. Probably, gopher wood of which the ark was composed, was of a durable kind.

The expense and labor in building the ark must have been very great. It was about 450 feet long, 75 feet wide, and 45 feet deep on supposition, that a cubit was one foot and a half. It was three stories high; so that the larger animals might occupy the lower; the domestic animals, with man in the second; and the fowls the upper story. The provisions laid up for their supply, must have been in large quantities. The animals were only in pairs according to their kind; but the clean animals entered by seven pairs, the male and his female. These were there for use, and for sacrifice. It was truly wonderful that all these animals should press to the ark for admittance, when the flood was about to destroy all flesh. They were so inclined by their Maker.

History informs us of various animals which were remarkably agitated when the earthquake was about to take place in Calabria, when 40,000 of its inhabitants were destroyed. When God had shut Noah and his family into the ark, with the various creatures to preserve seed in the earth: the fountains of the great deep were broken up, and the rain descended forty days upon the earth; the waters rose above the highest mountains; and destroyed all flesh which was out of the ark. As the earth was covered with water at first, there was sufficient to overwhelm it all again. Many of the remarkable phenomena







## THE BLIND BOY.

The day was bright and beautiful—  
The boys to play had gone—  
Save one, who sat beside the door,  
Dejected and alone:  
And as the merry sport  
Came faintly to his ear,  
He sighed, and from his swelling lids  
He brushed the falling tear.  
His little heart was full with pain—  
He could not join their play;  
He could not run about the fields,  
And by the brook side stray.  
The rolling hoop—the bounding ball—  
The kite borne by the wind—  
The acorn hunt, were sought to him,  
For he, alas, was blind.  
He could not see the setting sun,  
And watch the glowing skies,  
The beauty of the moon and stars  
Fell not upon his eyes.  
The rainbow when it spanned the clouds  
Was lost unto his sight—  
And waving woods, and sparkling streams—  
For all to him was night!  
These truths came fresh into his mind,  
While sitting thus apart;  
No wonder that the tear drop fell,  
And heavy was his heart.  
Ah little did the youthful throng,  
Whose hearts were full of joy,  
Reflect upon the lonely state  
Of that poor sightless boy!

## "Every plant which my heavenly Father hath not planted shall be rooted up."

Swift the tempest strays the wood,  
Swift the sun dries up the flood,  
Trophies dimes and aches decay;  
Tribes and empires melt away,  
Like the wreath of mountain snow,  
When the summer breeze begins to blow.  
Error, like the flimsy sail  
Rent by every passing gale,  
Floats her moment on the stream,  
Glitters in the morning beam,  
Dares the breath of heaven to brave,  
And founders in the foaming wave.  
Even the little garden flower,  
Once the joy of all the bower,  
Fondly watched from day to day,  
From its stem is swept away;  
Yester morn, what tower so bright?  
But, ah! how desolate to night!  
Night endures but thou, O Lord;  
Everlasting is thy word!  
Thou, the first, the midst, the end;  
Thou, the deathless, changeless friend;  
Grant us, Lord, beyond the skies,  
Flowers whose fragrance never dies.

CUNNINGHAM.

## MAINE TEMPERANCE SOCIETY.

The third annual meeting of the Maine Temperance Society was held in the South Parish Meeting House, in Augusta, agreeably to the provisions of the Constitution, on Wednesday, Feb. 5, 1834.

The Society was called to order by the President—Gov. SMITH. The Rev. Mr. Miles of Hallowell, being invited by the Chair, offered prayers to the Throne of Grace.

On motion, Messrs. Cobb of Durham, Pond of Bucksport, and Redington of Vassalborough, were appointed a Committee to receive the credentials of Delegates. Attended to the reading of the Second Annual Report of the Corresponding Secretary of the Society—Hon. S. M. Pond. After the reading of the Report, which occupied about an hour, it was

**Voted**, To accept the Report of the Corresponding Secretary; and that the Executive Committee cause such a number of copies of the same to be published as they may deem expedient.

**Voted**, That a subscription be opened and a contribution be taken to defray the expenses of the Society. Contributions were accordingly taken afternoon and in the evening. About \$200 in all was collected.

**Voted**, That Mr. Emmons of Kennebec, J. Pierce of Cumberland, Farris of Oxford, Shaw of Lincoln, Prescott of Waldo, J. Dismore of Somerset, Steaver of York, Haskins of Penobscot, and Sparhawk of Hancock, be a committee to nominate to the Society the officers for the ensuing year. Subsequently the committee reported the following, which was accepted.

Hon. PRENTISS MELLIN, President.  
Hon. SAM'L M. POND, Corresponding Secretary.  
Rev. WM. A. DREW, Recording Secretary.  
ELIHO ROBINSON, Esq. Treasurer.  
CHARLES WILLIAMS, Esq. Auditor.  
DR. AMOS NOBLE,  
BART. NASON, Esq., Executive Committee.  
SAM'L K. GILMAN, Esq., do.  
THEO. S. BROWN, Esq., do.

The original report embraced the name of Gov. Smith for re-election; but he declined and was excused. Chief Justice Mellen was unanimously selected as his successor.

Adjourned to meet at half past six o'clock this evening. Met agreeably to adjournment.

Heard a very satisfactory Address delivered by Solomon Adams, Esq. of Portland.

**Voted**, That the thanks of this Society be expressed to Mr. Adams for the Address delivered by him, and that a copy be requested for preservation on the files of the Society.

On motion of Prof. Packard of Bowdoin College, **Resolved**, That the design of the American Temperance Society is eminently philanthropic, and that this institution has claims on the sympathies and the efforts of all who love their species.

On motion of Hon. Josiah Prescott, M. D. **Resolved**, That the use of ardent spirits is injurious to men in health, acting as a predisposing cause to disease, and serves to render all diseases, from other causes, more unmanageable and difficult of cure. And that a greater number die from the effects of ordinary diseases, as well as from those of an epidemic character, who yield to their ordinary use.

On motion of Rev. Mr. Adams of Vassalboro', **Resolved**, That the temperance cause is eminently christian.

On motion of Hon. Josiah Pierce, **Resolved**, That to insure that success in the Temperance reform, which the philanthropist, the patriot and the christian so ardently desire, it is pre-eminently important that "the wise and the good, of all classes and conditions of men, without regard to political opinions or religious creeds," should consider themselves as occupying common ground, on which all can meet as the common friends of man, and should unite in their exertions for the promotion of temperance.

**Voted**, That the gentlemen who have offered Resolutions and participated in debate, be requested to furnish the Secretary with copies of their speeches for publication.

**Voted**, To adjourn to meet to-morrow morning at half past eight o'clock.

THURSDAY, A. M.

Met agreeably to adjournment—Gov. Smith in the chair.

The following Resolution was offered by Mr. Drew of Augusta.

**Resolved**, As the sense of the Maine Temperance Society that it is inexpedient for the Legislature to repeal all laws, without enacting more efficient ones, in relation to the sale of ardent spirits.

The mover made some remarks in introducing the Resolution. The subject was one of great importance. He did not wish to have the Society committed by the views which individual speakers might have advanced before the Society against the principle of the Resolution; but preferred that the Society itself should express its opinion on the subject. With a view to secure the expression of its opinion he offered the resolution. Some doubts followed, in the course of which it was concluded that the whole subject ought to be thoroughly discussed, and that as there would not be time to discuss it in the morning, it would be advisable to meet again for the purpose at half past 6, P. M.

And the Society accordingly adjourned.

At half past 6 o'clock, the Society again met—Gov. Smith in the Chair.

The Chair announced that the question before the house was on the adoption of the Resolution offered by Mr. Drew in the forenoon.

Previous to the consideration of the subject, however, it was

**Voted**, That any gentlemen present, friendly to the Temperance cause, not members of the Society, be invited to participate in the discussion.

The subject of the resolution enlisted a debate which occupied the evening till 9 o'clock. Mr. Drew ex-

plained his object in offering the resolution. He wished to have the subject thoroughly discussed. He alluded to the doctrine of a petition signed by Ether Shepley and others from which he dissented. He believed that public opinion without law would not be sufficient to restrain the use and sale of ardent spirits.

He was followed by H. W. Fuller, Jr. Esq. of Augusta, on the same side. Mr. F. believed it would be extremely unsafe to remove all legal restraints imposed upon the traffic in spirituous liquors. He believed that even the present laws did some good. He doubted whether prosecutions at common law could be maintained in many cases which express statute laws would reach. His remarks were chaste and somewhat impassioned.

Judge Emery of Paris, was not prepared to take ground on the question. He was not willing, however, that the debate should be had on one side only and therefore he proposed queries in opposition to what had been said. Was it not as safe to leave this subject as well as religion, entirely independent of law? Was it right that laws should legalize or sanction at all the evil of rum selling? He concluded by saying that he had risen only to give variety to the discussion—not to commit himself strongly upon the subject.

S. Redington Esq. of Vassalborough, replied to Mr. E. at considerable length. He thought there were evils enough already, even with law, and feared if those evils would not be greatly multiplied if there were no restraints of law. In the latter case would there be fewer retailers?

Rev. Mr. Thurston of Wintthrop thought there was an inconsistency in saying the traffic was an immorality, and yet admitting that the Legislature should in any way authorize or countenance such an immorality. He was in doubt as to what was the best course.

Rev. Mr. Cox of Portland, joined Mr. T. in the same scruples.

Rev. Mr. Whitman of Saco, did not feel prepared to express a decided opinion on the merits of the question; and preferred that the Society should vote upon the subject. It might be construed into a disposition on the part of the Society to dictate to the Legislature.

Mr. Redington replied, advocating the Resolution, but expressing his willingness that the society do more than discuss the subject. He therefore moved that the Resolution be referred to the next meeting of the Society.

Mr. B. Ker of Hallowell, offered as an amendment the following additional resolve, which was accepted without debate:

**Resolved**, That so far as the existing laws authorize, license and legalize, in certain cases, the traffic in ardent spirits, which traffic we believe to be morally wrong, those laws ought to be abolished; and provisions ought to be substituted which should go to restrain the traffic without, under any circumstances, giving it a legal sanction.

Some remarks were made by Mr. Abbot of Wells, Putnam of Augusta, Lord of Kennebec, and Dr. Gilman of Wells, and the whole subject was referred, nem. con. After taking a subscription in the meeting adjourned till 8 o'clock Friday morning.

FRIDAY, A. M.

Met agreeably to adjournment, and the meeting was called to order by the President. Rev. A. Putnam chosen Secretary pro tem.

On motion of S. Redington, Esq. **Voted**, That the executive committee be directed to procure the publication of the proceedings of this meeting in all the periodicals in the state.

**Voted**; That all further business be referred to the Executive Committee.

**Voted**, That the thanks of this Society be given to the Executive Committee for the satisfactory manner in which they have discharged their duties the past year.

**Voted**—to adjourn without day.

SAMUEL E. SMITH, President.

WILLIAM A. DREW, Rec. Sec'y.

## THE WAY TO BE SAVED.

Ichabod Sorrowful was a man of three score years, and had been, from the age of twenty, a zealous member of a partialist church. It was a hard scene that Ichabod passed through when he was converted, for in those days the work of regeneration could not be done in an hour, as it is in these days of steam. Full three long months did poor Ichabod lay upon the brink of the burning pit, and many a hard fought battle did he have with the devil before he was able to shout the victory. But to his great joy he triumphed at last, and became a burning and shining light in the church. Day after day, and week after week, year, and year after year, poor Ichabod was obliged to lengthen his face and repeat the prayer that he learnt of his father when a child, and very faithfully did he pay the priest, and attended the house of worship on the seventh day. Reason, indeed whispered, that Ichabod lived a good bargain, and his charity, which covered a multitude of sins, even went so far as to induce him to speak well of a vicious horse or an unruly ox, which he was about to sell. But these things he did only to the world's people, and if he chanced to get a few dollars more than strict justice allowed him, he could make it all right by a small gift to the church.

But let this pass. Ichabod meant to be saved, and having suffered so much in the "way of peace," it grieved him to the heart, to be told that any one could be saved without as much suffering as he had experienced. On this score his "better half" caused him many a sorrowful sigh. She was a good natured benevolent old lady, who had officiated in the double capacity of nurse and doctor, in the neighborhood time out of mind. She felt herself safe in the hands of her Maker, and though as in duty bound, to please her husband, she accompanied him to the church, she always insisted that she had much rather feed the hungry, clothe the naked, visit the sick, than go where the character of God was traduced and his requirements perverted.

She insisted that Christ's yoke was easy—that God required only good works, and these he rewarded in time. As to her future destiny she had no trouble about it, for she said God would give eternal life, and of course we need not purchase it by works.

Alas! said Ichabod, as one evening the old lady quoted a passage from Paul, which says, "God will have all men to be saved." I fear you will be lost! That Universal doctrine will ruin you! You have got an easy way to get to heaven. You think you can be saved without enduring any of those hardships which we christians are obliged to suffer, but you will find your mistake when it is too late. No, no, there is no such easy way to get along.

But you know husband, said the good lady, that Christ's yoke is easy, and his burden light.

Yes, I know that, said Ichabod, but you must go in at the door and not climb up some other way.

True, but I had always supposed, it was much easier to go in at the door of a house, than to climb up some other way. It is very easy going in at a door, but it is hard climbing up some other way and you going in at the door, how happens it that your labor is so hard and mine so easy?

Ichabod made no reply, and though to the day of his death he continued in the church, those who are best acquainted in the family, assure us, that he never again reproached his wife with endeavoring to climb up some other way; and he was more cautious about saying that the way to be saved was a hard way. [Gospel Anchor.]

From the People's Magazine.

## HAIL.

Hail is unquestionably formed by the congelation of vapor in the higher regions of the atmosphere; and this arises from the warmer air in which the vapor was suspended mixing suddenly with an intensely cold current of air. Hail is generally defined to be frozen rain; but it differs from ice in this, that the hailstones are not formed of single pieces of ice, but of small particles agglutinated together, some of which are very hard, like perfect ice, while others are soft as snow, or resemble snow, that has been hardened by frost. When hailstones are broken open, or cut across, they are sometimes within found to be of a spongy structure; sometimes the interior presents a very beautiful radiated appearance, and not unfrequently exhibits regular and very remarkable concentric plates. Generally, the centre of the hailstone is harder than its surface, and occasionally presents us with a nucleus, or sort of core, imbedded in which, bits of straw, wood, and earth, have been found; substances which, it may be presumed, were elevated from the surface of the earth by the action of a whirlwind, or some similar meteor. Hailstones vary much in shape; they are generally oval or round, but sometimes thin, flat, irregular globular, angular, pyramidal, occasionally irregular, having a central point whence proceed numerous icy spicules, like rays in all directions; and, also, although more rarely, they have appeared as six sided prisms. A few years ago, a tremendous storm occurred in Gloucestershire, the most remarkably circumscribed attending which, was the hail shower by which it was accompanied. "It may be doubted," says the Athenaeum, "whether such a name as hail be applicable, for the masses of ice which fell in places where the storm most fiercely raged, they bore no resemblance to hailstones in magnitude or formation, most of them being of a very irregular shape, broad, flat and ragged, and many measuring nine inches in circumference; they appeared like fragments of a vast plate of ice broken into small masses by its descent towards the earth." On the 4th of June, in the year 1814, hail fell at Cincinnati, Ohio, the pieces of which are described, in the account read to the Literary and Philosophical Society of New York, as having been apparently "aggregated of numerous others, which were likewise composed of smaller ones, while some of more than ordinary size appeared single, as if they had been snow-balls immersed in water, and refrozen."

Hailstones vary considerably in size—from that of a millet seed to that of a pigeon's egg—the smaller generally falling in the more northern climates, the larger in the south of Europe. Hailstones have fallen in Scotland which have been found to weigh five ounces; in North America they have been picked up weighing fifteen ounces; and in Oct 5, 1831, one fell at Constantinople which weighed more than a pound. "I had long refused," observes Volney, in his view of the Climate, &c. of America, "to credit the existence of those hailstones said to weigh ounces, and even pounds, of which newspapers and travellers too frequently speak. But the storm of the 13th of July, 1788 affords me the conviction of my own senses. I was at Ponchartrain, ten miles from Versailles; and going to see a sheep-walk at six o'clock in the morning, I found the rays of the sun intolerably scorching; the air was calm and suffocating, that is, it was extremely rarefied; the sky was without a cloud, yet I heard four or five claps of thunder.—About a quarter after seven, a cloud appeared in the south-west, and then a very brisk wind arose. In a few minutes, the clouds covered the horizon, and speeded towards the north-east with increase of the wind, and a hail storm suddenly came on, the stones not falling perpendicularly, but at an angle of forty-five degrees, and so large that you would have taken them for the pieces of mortar of a roof fallen down. I could not believe my own eyes; many of the stones were larger than a man's fist, and I observed, too, that several of these were only fragments of larger pieces. When I could safely venture my hand out of the door of the house to which I had very opportunely retired for shelter, I took up one, and found it to weigh more than five ounces by a common pair of scales. Its shape was very irregular, and it had three principal horns as big as the thumb, and almost as long, projecting from the nucleus, on which they were collected. I have been credibly informed that a hailstone at St. Germaine weighed more than three pounds, and after this I know not what surpasses belief."

It is related, that, during the wars of Louis the Twelfth in Italy, in 1510, there was for some time a horrible darkness, after which the clouds broke into thunder and lightning, and there fell hailstones of one hundred pounds weight. On the 19th of May 1809, a severe hail-storm occurred in the neighborhood of London. The hailstones that fell were many of them a full inch in diameter. Such was the velocity with which they were precipitated, that in many instances a clear round hole was left in the glass they pierced. "The water of the river," says the account, "lashed by the hail and raised by the wind, resembled a caldron boiling violently, rather than waves with breakers. The damage done was so great that a London newspaper estimated it at 200,000 squares of glass broken in sashes, skylights, conservatories, oratories, hot-houses, &c. besides the injury done to the crops in fields and gardens. The foliage of large elms was cut off, and scattered on the ground to a furlong's distance to leeward;—and fruit trees, besides being thus stripped, received wounds in their bark which were visible long after."

It is calculated that a single drop of water, the diameter of which is only the one thousandth of an inch, will, in descending through the air, acquire a velocity of nine or ten feet every second; wherefore it is less surprising that hailstones of such magnitude and weight should occasionally prove destructive, not only to delicate plants, but even to animals; for a pebble, even of the ordinary size of a hailstone, were it to fall from the mouth of a well on the head of a man, would kill him; and meteoric stones, which are no larger, bury themselves deep in the ground, and have been known even to force themselves through the body of a house, and penetrate some inches into the cellar ground.

Charles H. Locke, Esq. has taken charge of the Lowell Journal.

**Seminole Indians.**—The Apalachicola Advertiser announces, that the Seminole tribe of Indians settled at Iola, or Blunt's town, on the Apalachicola River, are about to leave the Territory for Texas, agreeably to the treaty lately made with them by the agents appointed for that purpose by the Government.

It has been decided in Montreal, that a Bank is bound to redeem, at the true amount for which they were issued, such notes as have been subsequently altered by counterfeiters to a higher denomination. The Bank, in this case, refused to receive the altered note at all, but the judgment was given against them.

The Legislature of Alabama has lately passed an Act authorizing the Mayor and Aldermen of Mobile to license persons to teach and instruct, for limited periods, the free colored creole children in the city and county of Mobile, who are descended from persons residing in the said city and county at the time of the treaty of April, 1803, between the United States and the French Republic.

**Lander's Expedition.** Accounts have been received by the way of Barbadoes from the African expedition under Lander. The vessel left Fernando Po on the 25th October. His health was much improved, and the objects of his expedition promised to be successful.

A workman in the employ of G. H. Shrylock & Co. at the straw papermill in Chambersburg, Pa., met with a most horrid death, on Monday the 20th inst. While at work over a steam tub, containing about 200 gallons of boiling liquor, he fell into the vessel. Although extricated immediately, he was most dreadfully scalded from the neck down. After suffering most excruciating pain for 12 hours, death relieved him.

The Schuykill Navigation Co. Pa. have presented to each of their five directors who have served seven years, a piece of plate value at \$500.

**For sore Throat.** Put half a pound of figs into a quart of water, and boil it to a pint—then open and strain the figs. Add two table spoonfuls of yeast, and the same quantity of honey. Gargle the throat with this liquid, and a cure is certain.

**Old Ironsides.** The popularity of this old and venerable craft, even in her present retirement, continues so great that hundreds of persons, of both sexes, from all quarters of the country, are in the habit of calling to see her every week, at the yard in Charleston, where she is undergoing repairs which will fit her to resume her "march upon the mountain wave" about the commencement of the summer. There is a great demand for relics of the original timber. A worthy manufacturer of our acquaintance who applied for "a load of the Constitution," the other day, to make umbrella handles of, a capital yankee notion—was compelled to content himself with enough for a cane. The largest share of the spoil has fallen to the lot of Col. T. H. Perkins, the front door of whose elegant mansion in Temple Place is, we believe, wholly composed of this precious material, beautifully polished, and still retaining the marks of numerous small shot received in battle. The ship is about thirty-six years old. (Boston Mer. Journal.)

**Consumption of Cotton.** It appears from statements contained in an article on the British Cotton Manufacture, in the last number of the Edinburgh Review, that the quantity of cotton imported into Great Britain has been nearly or quite doubled within the last twelve years. In 1820 the amount was upwards of 150,000,000 pounds; in 1831 more than 273,000,000. There are now more than a million and a half of the population of Great Britain dependent for subsistence upon employment in the cotton factories; and this branch of industry is considered as it ever has been. Within the same period, as great a relative increase, if not a much greater, has taken place in the manufacture of cotton in this country. The amount now consumed is about 40 millions pounds per annum.

The following fact took place during the period when Washington and the half-starved and half-clad troops were in their winter quarters at Valley Forge:—A young man not quite twenty, from the western part of Massachusetts, was a guard before the General's door, marching back and forth in the snow on a tremendous cold morning. Washington came out and accosted him, "My friend, how long have you been on guard here?" "Nearly two hours, Sir." "Have you breakfasted?" "No Sir." "Give me your gun, and go to breakfast at my table." He did so, and the General marched the rounds till he returned.

Mr. Samuel Peterson, a widowed Dutchman, aged 70, belonging to New Jersey, went to New York a few days since to engage a house-keeper. He proceeded to an intelligence office, and in a short time was introduced to Mrs. Sophia Griffin, a smart widow of about 60, whom he engaged. An acquaintance of a few hours with this lady led to "better things," and before night Mr. Peterson married her in due form, and carried her home to New Jersey as Mrs. Peterson. The marriage is published in the New York Sun.

"Love was once a little boy." A little boy aged 15 years, recently eloped from Berkshire, Mass. with a young lady aged 13.

A meeting of the Bakers of Philadelphia has been called "to advise about the best means to be adopted to put down baking in private families, as it is a manifest injury to the trade."

The Schenectady Cabinet announces the arrival of a Mr. Mills, from Buffalo, by the Erie Canal, on Skates! The journey was performed in four days. He has travelled on foot, from the Rocky Mountains, since October.

Ex-President Madison has presented to the United States Naval Institute, through Samuel L. Gouverneur, Esq. 16 volumes of valuable books, with an autographical communication.

The more married men you have, the fewer crimes there will be. Examine the frightful columns of your criminal calendars; you will there find a hundred youths executed, to one father of a family. Marriage renders men more virtuous and more wise. The father of a family is not willing to blush before his children; he is afraid to make shame their inheritance.

**Ginger.** The ginger plant is a native of the East Indies, and rises in round stalks about four feet high; it withers at the close of the year, and the roots, which are the only valuable part, are then dug up, scraped and dried with great care, and packed in bags for transportation. It is also raised in the West Indies.

Swift once preached before the corporation of merchant tailors, on the anniversary of their Snip Festival, and selected for his text, "A remnant shall be saved." The tailors, not liking to be so cabaged, never forgave the satire in the witty application.

**A Mystery Cleared Up.**—It appears from a calculation in the Philadelphia Sentinel, founded on experiment with a mechanical instrument, that the valve of the glottis, which evolves with the emission of air from the windpipe, will move at least treble as quick in the case of the female as in that of the male; and will perform 276 movements for the lowest note, and 1620 for the highest, in one second. This unravels the whole secret of female volubility. We always thought there was no mistake about it.

Mer. Journal.

## School Books and Stationery.

A LARGE supply of all the School Books in general use may be found at WM. PALMER'S Bookstore, opposite McCallan's Hotel, and will be sold as low as at any other Bookstore in the country. 47

## Page's Selections.

JUST published and for sale at the Trumpet Office, "Selections from Eminent Commentators who have believed in Punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By LUCAS R. PAGE, Pastor of the First Universalist Society in Cambridge." Pages 324, 12 mo. Price \$1. This is a highly valuable work to all Universalists. It proves by the most respectable orthodox authorities, that the interpretations which Universalists have given of the passages of scripture which relate to punishment, are correct. For sale on the very lowest terms, by Thomas Whittemore, joint publisher, at the Trumpet office.

## New Books.

JUST received at the Bookstore of Wm. PALMER, The Young Man's Guide, Life of St. Paul, Daughter's Own Book, Young Orator, Life of J. B. Taylor, Jack Downing's Letters, Pompeii, Parley's Magazine, Part Third, Peoples' do. do. Battles of Cressy & Poitiers, in French & English, Beaumont on the Gastric Juice.

## To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable Compound and Deobstruent Pills.

A SAFE, and efficient medicine for all those laboring under diseases of the Lungs, such as Coughs, Catarrhs, Croup, Asthma, inflammations of the membranes of the throat, and organs of the chest. This medicine has been singularly powerful in causing bleeding from the Lungs, and as a preventive of Consumption. It is purely a vegetable composition, principally of native plants, and acts as a gentle stimulant of the digestive organs and as a corrector of the impurity of the blood and fluids necessary to good and perfect health. Hence it has been found exceedingly valuable in cases of general debility; also in Liver complaints, such as Jaundice, Rheumatism, as well as the disorders peculiar to females. It is prepared and put up in the nicest manner by the inventor, J. HOLMES, M. D. who was first led to its use by maintaining its efficacy upon himself in cough, spitting blood, and pain in the chest, and it has since been administered to hundreds with unparalleled success.

Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use—certificates as to its efficacy, &c. Price \$1 50. Apply to S. O. BRADSTREET & CO. 59, N. 2d St. Gardiner, who are constantly supplied with the medicine.

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And many other Authors and Writers are known to have contributed to the past volumes, and for the future we hope to present to our Patrons an article or article from each of the foregoing, as well as from the pens of Halleck, Percival, Channing, Cooper, Francis Liebert, Miss Sedgwick, Miss Leslie, Pierpont, Spurgeon, Willis G. Clark,

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